

The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher,

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

"Let not your heart be troubled; ye believe in God, believe also in me."—John 14: 1.

MY dear reader, your heart may be troubled, as is the case with many who come to me for counsel and advice every day. You may be dissatisfied, as some have said to me, with everything. Neither the world nor the church gives you comfort. Of course we cannot expect that the world with its strenuous rush after pleasures, or the world cloaked as a church, can bring comfort to the immortal soul, cure its wounds or feel its aspirations. How true are the words of Augustine: "Oh Lord, thou hast made my soul for thyself, and restless shall it go to and fro till it finds repose in thee."

In a former issue of this magazine we stated our belief that Romanism cannot make any advance where the Word of God stands as a fortress, and as the days pass our conviction is stronger that not only Romanism, but all the "isms" together are impotent to injure any soul that rests in the hollow of His hand and meditates upon His Word day and night. In our ministry in Porto Rico we have found that while we could have all confidence in those who have been eager to accept His Word and daily feed upon it, very little hope could we entertain for those who put their trust and love in human devices and organizations, starving their souls for want of real spiritual food. Our strength has to come from the Lord, for we are weak, helpless sons of Adam and Eve. Our experience in Christ's Mission is the same. When we find one having great desire and enthusiasm for an universal brotherhood, we know that the Word of God is disregarded.

Some days ago a lady came to confer with me on the subject of religion. She said that she was a Catholic. I answered all her doubts and then had a prayer, after which she said that she was going to tell me everything that was on her mind. She began to ask some questions about Protestantism. I answered them. She said that mine were not the Protestant views. I had to open the Bible and show her my ground of belief. Then she said, "I have been a Protestant nearly all my life, and so were my ancestors, but I never found in my Church the doctrine as you have explained it to me, and now I am sorry I ever became a Roman Catholic." In examining her I found that the real cause of her becoming a Catholic was no other than that she did not know the Bible any better than most Catholics do. Whoever it may be, when you find any who see no reason for opposing such a system as that of Rome, the cause is that they have turned their backs upon the standard of the Word of God, and are unable to see the error. We read in John 8:12, "He that followeth me, shall not walk in darkness, but shall have the light of life." In the darkness we see everything alike. It takes light to make us see the difference. And as Jesus only is the light, we must infer that the cause of our spiritual darkness and death is no other than that we have ceased to follow Him who is the only source of light and life.

We have great doubts whether the man who teaches that all religions are good, and have the betterment of mankind as their object, has any religion at all. It seems to me that "all are alike" implies, "I don't care for any." They say that all religions have the belief in God as their foundation. But which god? When God said "Thou shalt not make any god before me," He implied that there were many gods besides Him, but gods made by men according to their own fashion, hence the idolatry. No one has seen God but His Son, and only he who has seen the Son has seen the Father. So no individual nor system can claim any knowledge or love of the true God unless it accepts Jesus Christ—Jesus Christ not as a teacher or reformer, but as the Saviour of the world, and with all His claims. If Jesus is not what He claims to be, our position as

Christians is false, and our system of belief inconsistent. He is all in all from the opening verse of the Holy Scriptures to the closing ones in Revelation. If He is not, then we have to go back to heathenism. And, we are sorry to say, even there we can expect more consistency and more true logic than with many so-called enlightened people of our time who are professing Christians, yet rejecting Christ. They are blind leaders of the blind, of whom we may know something through Isaiah 30:10-15: "Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." But "thus saith the Holy One of Israel, because ye despise this word . . . this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces." "Let not your heart be troubled; ye believe in God believe also in me." Take Jesus at His word and He will give comfort and peace!

The Bible the Weapon Against Rome

In a lecture on "What is Protestantism?" Dr. Griffith-Thomas says: "The only weapon against Rome is the Bible. The Word of God is the great power to meet all Roman Catholic claims. Chillingworth's statement may be easily misunderstood, but it goes to the very heart of the matter when carefully stated: 'The Bible, and the Bible only, is the religion of Protestants.' Some years ago, one who had been thoroughly trained in the Church of Ireland, was led to join the Church of Rome; but the teaching of early days asserted itself, and after vainly endeavoring to find spiritual rest and satisfaction she returned to the Church of her childhood. When she told the Roman Catholic priest what she had done, he replied: 'You knew too much of your Bible ever to be a good Catholic.'"

Protestantism and Home Rule

Those who, while approving of the principle of Home Rule for Ireland, have still some apprehensions as to the future of Protestantism in that country, will notice that special reference

is made in the measure now before Parliament to the two papal decrees which have recently caused so much justifiable consternation on all hands. We refer to the "Ne Temere" decree with regard to mixed marriages, and that known as "Motu Proprio," which would make ecclesiastics immune from prosecution. The provisions of the bill relating to matters of religion have been summarized as follows: The Irish Parliament "shall not make any law so as either directly or indirectly to establish or endow any religion; or to give preference or impose disability on account of religious belief; or to make any religious belief or religious ceremony a condition of the validity of any marriage." While pronouncing no opinion concerning the merits of this great question of the hour, we sincerely pray that the final result may contribute toward the extension of His Kingdom and the promotion of His glory in the island across the sea.

Just as we are going to press we learn that the result of the second reading of the Home Rule bill was 372 for, and 271 against the bill.

Rome and Temporal Power

Obviously the "Catholic Register" believes that the temporal power of the Pope is necessary to the welfare and freedom of the Roman Catholic Church. Hence it says: "A free Church in a free State,' and even the American solution, under which the Church is neither persecuted nor favored, will not solve the Roman question. The exercise of the supreme magisterium in matters of faith calls for complete political independence—in other words, for temporal power—and the Roman question will never be settled so long as he who sits in the Chair of Peter is exposed to the vicissitudes of Italian politics." If this be so the Roman question will not soon be settled. Why the Roman Catholic Church should differ from other churches and require temporal power is beyond our comprehension.

The friends of Miss Adda Burch will be pleased to know that after fifteen years successful work as a missionary teacher in Concepcion College, Concepcion, Chili, she is en route for the United States. Her address will be Greenville, Pennsylvania.

PENALIZING OUR RIGHTS AND INSTITUTIONS

BY CHARLES EATON, WATERLOO, N. H.

IT is not enough to belong to the church in order to be saved, but we must also keep the commandments . . . of the church."

This papal precept is the shackle on the hands and feet of every Catholic layman; it is the fetter of intolerance, bigotry and slavery, grappling his mind and heart. This precept is a papal deal-line across the path of civilization. When this precept prevails in our country the "government of the people, by the people, and for the people" will have perished under our flag.

The precept is from page 63 of the Catechism "prepared and enjoined by the Third Plenary Council of Baltimore," over which Cardinal Gibbons presided as the Pope's delegate; and the little book bears the certificate signed by him that it "having been diligently compiled and examined, is hereby approved."

The question and answer from which this dogma—for it is more than a precept—is taken reads:

"Is it enough to belong to God's Church in order to be saved?"

"It is not enough to belong to the Church in order to be saved, but we must also keep the commandments of God and of the Church."

This is elevating the laws of the Pope and his bishops to the inviolable sanctity of the laws of God. This dethrones popular sovereignty, subjects the state—its legislature and courts—and likewise all other churches, to the Roman Church; it raises the makers and administrators of this law above the people, creates an invidious caste, and destroys our sacred doctrine of equality of the people before the law—the only balance by which justice can be administered and fraternal feeling be preserved in our republican form of government. This dogma pompously says: "I am the great decree. I am few in words, but I am greater than the Constitution of the United States, or the constitution of any other government on earth, though I was not promul-

gated by men chosen by the American people or by any authority from the people."

In the catechism of the Jesuit Deharbe—the copy before me is specifically commended by twelve United States' bishops, and says it is in use in 40 dioceses—the demands of this dogma are set forth more fully: "To save our souls we are obliged to believe the doctrines of the Catholic Church, to observe her commandments and to use her means of grace."

Can any citizen who believes this dogma use and honor any of the rights and institutions guaranteed him by our Republic which the Pope forbids him to use? If he uses these forbidden rights and institutions does he not break the commandments of his church and become a criminal and incur—if he dies unrepentant—a doom to "eternal punishment" "in dreadful torments?" (Baltimore catechism, pp. 83, 84.) If a citizen can neither use nor honor the rights and institutions of his country without criminating himself, without committing a mortal sin and bringing upon his soul eternal anguish beyond the grave, how long, think you, will he defend these forbidden rights and institutions or vote to pay taxes to keep them alive? Protestant rights and institutions give a community and state a Protestant atmosphere. The hierarchy teach the laity that this atmosphere is a poison and peril and to remove it or remove themselves from it. Clearly this dogma which Cardinal Gibbons teaches in his catechism makes patriotism a mortal sin; for patriotism consists not alone in fighting to repel invasion or to preserve the integrity of one's country—fighting, for instance, for the union of our states and for the jurisdiction of our federal government; but patriotism also requires that we defend and honor the liberties, rights and institutions established for our fellow-citizens.

Let us glance at some of our fundamental rights and institutions which the Pope and Gibbons and the other hierarchs have penalized and forbidden their adherents to use. From the foundation of our Republic the people, Catholic and non-Catholic, have, through their chosen legislators, made their marriage laws. But here comes the papal hierarchy, a foreign monarchical power having its throne in Rome, and instead of being

content with the liberty of marrying its adherents according to the forms of Rome—forms duly recognized as valid by our statutes—it proceeds to stigmatize and criminate all other forms sanctioned by our laws. The hierarchs make our marriage bond a penal mockery, a criminal nullity and filthy concubinage to not only our Catholic neighbors, but to all our Protestant or non-Catholic neighbors who were once Catholics; and they bastardize all the children, all the innocent babes of these people, as if they are the offspring of unlawful wedlock! And the punishment for violating this matrimonial decree of unmarried priests is—if their dogmas are truth—the burning of the souls of the guilty, the burning of the souls of our fellow-citizens and neighbors in eternal fire! Were ever superstitious savages guilty of such appalling cruelty? Can there be a more malignant and destructive blow against the stability, peace and purity of the family and against the constitutional law and order of society? The torture of the slowest fire of fence-rails and rubbish which insane mobs inflict at night in burning their victims to death is limited by hours of sixty minutes; but the torture inflicted by pious priestly savagery upon American citizens for being married according to the laws of our country is from flames—if Cardinal Gibbons' precepts are truth—that burn but never, never consume, and that know no limit of hours, days, weeks, months, years, decades or centuries!

And our political leaders, Democrats and Republicans, extol the robed priests as patriots who enforce this dogma! President Taft goes from one ocean to the other praising these high priests as upholders and defenders of "constituted authority!"

The robed lords have no religious warrant for this disruption of the home and family and for this bastardizing of children. In Bible times men "took" their wives. Abraham "took a wife"; Hagar "took him a wife"—a wife for her son Ishmael. Mention is made of the bridegroom's ornaments, of the bride's veil, of the maidens in attendance; and especial mention is given of the groom conveying his bride from her abode to his, and of the wedding feast; but nowhere is there record of a priest performing a religious rite at a wedding or of a law requiring his presence. The Catholic Bible makes St. Paul say that mar-

riage is a "sacrament." But the same Greek word thus translated is elsewhere in the Catholic Bible translated "mystery" many times. The same Greek word in all places—including Paul's use of it—is everywhere translated "mystery" in the Protestant Bible. The fact that Jesus never married a couple—at the Cana wedding he made the wine—the fact that He nowhere commissioned anybody to solemnize marriage, and the fact that no one ever asked St. Paul or any of the apostles to consecrate nuptials, are the best of evidence that Jesus and Paul left marriage in the jurisdiction of the people where they found it.

Next in the order of social functions after marriage is the education of the offspring of marriage. Here the Pope and Cardinal Gibbons, and the other prelates malignantly stigmatize our schools as the portals to perdition. They talk much about parental rights and about the denial by the state of the right of parents to educate their children in their own way. Under the guise of guarding their rights and of saving the souls of children the hierarchs have wrested from parents the control of the education of their children. The Church decrees oblige the priest to build the schoolhouse; oblige the people of the parish to supply funds; oblige the priest to select no text-books not written by Catholics; oblige the priest to appoint the teachers and determine the discipline; and oblige the parents to send their children to these schools unless permitted by the bishop to send them elsewhere. No Catholic layman had a vote in making these school laws. These laws were proposed by the third Baltimore Council of ecclesiastics; but they lacked validity and force, like bills from a legislative committee, till they were revised and approved by the curia in Rome, the seat of papal legislation. These ecclesiastical educational decrees are enforced by the dogma set forth above—obedience or loss of salvation. In the face of this foreign monarchical domination of American education to which Cardinal Gibbons is devoted, "The Outlook," edited by a leading Protestant divine and by an ex-president of the United States, commends the "official ministry" of the Cardinal as "wholly for the best things" and specially names "a broad democratic education" among the

things he has aided and supported. ("Outlook," June 17, 1911, p. 324.) It is such ignorance of Protestants concerning Catholicism, or deliberate deception by them concerning it, that has elevated the hierarchy to a position of political domination of our country. The control of the school book by the people is no less a necessity to their freedom and to their security and progress than is the control of the sword a necessity to their defense. If the priests of Rome control the school book they will rule the state. The precepts they teach—like the one under discussion—are destructive of all democracies on the face of the earth.

The press, the great beacon of enlightenment and progress, if left free to be guided by conscience and reason, is dominated and terrorized by the Pope's flames of hell. As late as 1704 the Roman Index of Prohibited Books explicitly condemned writings maintaining the mobility of the earth. Not till 1822 did Rome formally permit modern astronomers to support the Copernicium theory; and all the while the Catholic Church pretends to disclaim the exercise of dominion outside of religion and morals!

The Pope requires all the faithful to submit to preliminary ecclesiastical examination all books treating of ecclesiastical history, canon law, natural theology, ethics, and all writings concerning morality and religion. Works condemned by the Vatican are to be considered as condemned all over the world. Bishops—Cardinal Gibbons among them—select the censors, and in making the selection the Pope orders them to appoint ecclesiastics who "put aside all human affections," and "put away all attachment to their particular country, family, school or institute," and "keep before their eyes nothing but the dogmas of Holy Church and the common Catholic doctrine." These censors are enjoined to condemn all books "which defend errors proscribed by the Apostolic See." This injunction prohibits books opposed to the political and moral "errors" of individuals and governments catalogued in the infamous "Syllabus of Errors" of 1864. "Booksellers, especially Catholic"—by this phrase non-Catholic dealers are evidently included—are forbidden to keep prohibited works. All Catholics reading, without special per-

mission, the books of apostates and heretics defending heresy, also those keeping printing and defending such work, are automatically cast into perdition if they die unrepentant. (General Decrees Censorship, Art. I, Chap. V.) If these laws receive the general obedience of the American people under the dismaying and superstitious belief that this appalling punishment is a verity like nature's terrors, earthquakes, floods, famines, cyclones, pestilence—a verity like the doom of the "Titanic!"—how speedy will be the nullification and destruction of our constitutional guarantees now protecting every citizen, Catholic and non-Catholic, in freedom of writing, printing and reading? The utmost freedom of discussion is so necessary in wise legislation that our federal and state constitutions prohibit suits against our lawmakers for any utterance whatever while in the halls of legislation. But here are the Pope and Gibbons and the other hierarchs casting Catholic lawmakers into everlasting torment at death if they have not repented of violations of the Pope's laws of the press and of speech, whether in the sanctuary of legislation or out of it.

The Pope and his prelates smite the Catholic laity—now numbering millions of our population—with the same merciless and endless flames if they use and honor our rights and institutions of religious freedom; but space forbids an exposition of their aggressions in this sphere.

What humiliating strides our politicians and officeseekers have made towards vassalage to the throne of Rome since the great Lincoln stood among the soldiers' graves at Gettysburg exalting democracy and pleading for its perpetuity! Alas, alas! Though Rome's marriage laws, educational laws, press laws, moral and religious decrees were in spirit and substance the same then as now, a vigorous American spirit stayed her robed hierarchs in rigidly enforcing them under our flag. Do you think Lincoln would have gone over to Baltimore to praise a high priest who had helped penalize our marriage altars, helped tear the school book from the control of the people, helped throttle our press, helped to make the laws of the Vatican the supreme law of the land, and helped consign Catholic citizens to hell who challenge papal usurpations and are loyal to our

country, its liberties and institutions? Do you think Lincoln would have sat down to a Boston banquet in which the Governor of Massachusetts had been excluded from his seat of honor by a Roman ecclesiastic? Knowing the ruthless social, economic, political and religious persecutions employed by papal lords, do you imagine Lincoln would have welcomed home with congratulations newly made cardinals who had just sworn to persecute—"combat with every effort"—Catholic citizens who use the freedom of speech and freedom of worship sanctioned by the Constitution Lincoln had promised his countrymen he would ever defend?

In the national pastoral letter of the papal lords of the United States, which lies before me, these men declare: "We think we can claim to be acquainted both with the laws, institutions and spirit of the Catholic Church, and with the laws, institutions and spirit of our country; and we emphatically declare that there is no antagonism between them."

If this affirmation is truth, what constitutes a lie? If this affirmation is true, why impose these foreign autocratic laws on our citizens? What is the need of two systems of laws preventing the same wrongs and securing the same rights? Does any man need more than one nose? If there is no antagonism between our marriage laws and the Pope's laws, between our school laws and the Pope's laws, between our press laws and the Pope's laws, between our laws of religious freedom and the Pope's laws—if there is no antagonism between these laws why menace our fellow-citizens, our entire Catholic population, with eternal anguish for using and honoring our laws?

A Question of Precedence

Now that Cardinals have become a little more prolific in this country, the question of comparative precedence necessarily arises rather plentifully with respect to them. Thus we learn that Governor Foss of Massachusetts recently refused to attend a dinner at which Cardinal O'Connell expected precedence over him, on the ground that the State, of which he (the Governor) was the chosen representative, could not give first place to the Church, says "The Living Age,"

April 20, 1912. We believe Governor Foss was right in his conclusions but wrong in his reasoning. The Cardinals are not representatives of a Church; they are representatives of the papal curia—a secular court. So long as the Italian government recognizes the principle of extra-territoriality, by which the Vatican grounds constitute a nation by themselves, and the nation receives accredited diplomats from other nations, the Vatican is right in expecting that its princes and ambassadors be treated as such. Cardinals are princes of the Vatican court; their ecclesiastical rank is a negligible factor in establishing their place of precedence. Be that place high or low, it is not recognition of a Church but of a State—the existing remnant of the Papal States of the last generation.

But how can an American citizen be also a foreign prince? If he be not an office holder, he may accept a title from a foreign power; but to be of the "blood royal," as Cardinals claim to be, is hardly a mere title. He may undoubtedly forswear his allegiance to the American constitution and become a naturalized subject of the Vatican, precisely as he might of any other nation. But both at the same time he cannot be. If Prince O'Connell of the Vatican desires to reside in Boston, it is essential that he should not interfere in American domestic affairs, and of course he must neither vote at an American election nor seek to influence the votes of American citizens. He will have the same rights in Boston that the subject of any foreign power has. In social matters, he will be entitled to treatment as a foreign prince *just as long as he conducts himself as a foreign prince*. And people in "society," who entertain princes, may make such social rules concerning their guests as they deem proper.

But if William O'Connell, American citizen and voter, elects to retain his citizenship and his vote, he must forego all claim to be treated as a foreign prince. Archbishop of a foreign Church he still may be, and in social affairs he may claim the place of courtesy assigned to an Archbishop. He cannot claim, in America, however, to be both foreign prince and American citizen. If he is the former, his right to vote at our elections should be challenged; if the latter, his right to precedence as a foreign prince should be challenged. One or the other, Dr. O'Connell should elect to be.

Boston a Principality of Rome

Thus speaks Cardinal O'Connell. "I rejoice with you all that Boston has been singled out to go down in history as one of the proud principalities of the greatest, oldest, and most holy monarchy on earth—the see of Peter." The "Herald and Presbyter" makes the following comment:

The papers, largely subsidized and censored by Rome in this land of the free, tell us that "his eminence, William Cardinal O'Connell," of Boston, has returned from Rome as the first prince of the Church ever resident in New England, bringing expression of papal affection and love for the American people, non-Catholics as well as Catholics." Great love for the "non-Catholics" is in the hearts of these men. Much love is felt by those who in solemn oath pledge themselves to uncompromising hostility to civil and religious liberty in America, the conclusion of which oath, as found in the *Manuale Romanum* for the secular clergy, is as follows: "I will seek out and oppose, persecute and fight against heretics and schismatics who oppose our Lord, the Pope of Rome, and his heretofore mentioned successors, and this I will do with every possible effort." It is the love which was expressed by the Inquisition, in the slaughter of tens of thousands of God's children at the stake, for the crime of serving Jesus Christ according to his Word. And these are princes! And Boston is a principality of Rome!

Rome's record of blood and crime, which stands forever written upon the pages of history, seems forgotten by Rome itself and by "non-Catholics." But Rome, when she gets her power again (if she ever does), will show her "love" to non-Catholics. And she gets there rapidly; but her end will come in due time, and is predicted in God's holy, infallible Word. (See Rev. xvii-xviii.)

President Taft's Blunders

President Taft has no doubt come to realize the grave mistake he made in sending Major Butt to Rome with a message to the Pope, and for his interference in the action taken by Indian School Commissioner Valentine, that his campaign managers are beginning to make denials and excuses for the President's actions. That Major Butt went to Rome cannot be denied, and that he had a message to the Pope from President Taft is

without contradiction, for, as the "Catholic Telegraph" says, "the Pope was greatly pleased with the visit of Major Butt, which he subsequently contrasted with the failure of Colonel Roosevelt's projected call. The letter which the Pope has sent to President Taft in care of Major Butt is merely complimentary."

Then, again, we read in the "Catholic News," New York, April 27, 1912, the following, copied from the "Osservatore Romano," the Vatican organ: "The Pope has learned with deep regret that among the victims of the ruthless disaster to the Titanic, which so profoundly grieved him, was Major Butt, returning from a visit to Rome. Major Butt had been the bearer of an autograph letter from the President of the United States to the Pontiff, and now, on returning home, had an autograph letter from the Pontiff to the President, together with an answer from Cardinal Merry de Val, the Papal Secretary, to a letter addressed to him by the President."

In a reply to a letter of inquiry from the Rev. Dr. Henry Griesemeyer, pastor of Franklin Square Baptist Church, Baltimore, Md., President Taft's secretary says: "The sole purpose of his [Major Butt] trip to the Mediterranean was to benefit his health by a long sea voyage." This reply may be satisfying to some, but it is significant by the fact that the President took advantage of that excuse of Major Butt's trip to have his message delivered to the Pope, and to have a reply sent, but which has been lost by the sinking of the Titanic.

President Taft also makes a semi-apology for holding up the order of Commissioner Valentine relative to the wearing of religious garbs while teaching in Government schools. He says, through his secretary, in a letter to the Protestant clergy of Washington: "From a perusal of the communication which accompanied your note it would seem that your federation is not aware that the order of Commissioner Valentine, referred to, was not designated to become effective before September 1, 1912, or that the President's action in suspending it merely was intended to preserve the status quo until all parties in interest might be afforded full opportunity to be heard."

The order did not become effective before September 1, 1912.

That being true, why did not President Taft refrain from interfering with Commissioner Valentine's order until "all parties in interest" might be afforded full opportunity to make their pleas for or against the order, and then act accordingly?

And now comes the news that President Taft sent a wireless greeting to Archbishop Giovanni Bonzano, the new Apostolic Delegate to the United States sent by the Pope to succeed Cardinal Falconi, as stated in the New York "World" of May 3, 1912. No doubt Mr. Taft's managers will contradict this piece of news, for they will be asked the question why the President of these United States goes out of his way to send a message of greeting to a dignitary of the Roman Catholic Church, and if Mr. Taft has made it a practice to welcome all ambassadors in like manner while on their way to this country.

General Frederick D. Grant

General Grant, Commander-in-Chief of the Department of the Atlantic, United States Army, and eldest son of General U. S. Grant, died in New York on April 12, 1912, of heart failure induced, it is supposed, by a disease similar to that from which his father suffered and died. General Grant, like his father, was a lover of peace, and, though every inch a soldier and ready to do his full duty at his country's call, he was also a Christian gentleman, and would rather his sword should rust in its scabbard than be drawn against a fellow-man. His military career began during the Civil War, when as a lad he was the companion of his father in several campaigns. His father thoroughly believed in the separation of Church and State. In an address to the Army of Tennessee, September, 1875, he said:

Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be diverted to the support of any sectarian school. Resolve that neither the State nor Nation, or both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the Church and State separate forever. With these safeguards I believe the battles which created the Army of Tennessee will not have been fought in vain.

THE REV'D EUGENIO HERNANDO. SPANISH WORK IN BROOKLYN.

BY THE REV'D PROFESSOR W. RUSSELL COLLINS, D.D.

WE are again presenting, in this issue, the portrait of the Rev. Eugenio Hernando, as he appeared when he was a Roman Catholic priest. Mr. Hernando is now engaged in missionary work among the Spanish-speaking people in Brooklyn, under the auspices of Christ's Mission and under the Rev. Dr. Ferrando's direction.

On Sunday afternoon, at four o'clock, Mr. Hernando preaches in Spanish to his people in the chapel of the Reformed Episcopal Church of The Reconciliation, corner of Nostrand and Jefferson avenues, Brooklyn. On Tuesday nights, at eight o'clock, he holds a Spanish service, at the Cuban Orphanage, 873 Green avenue, Brooklyn, under the care of Mrs. Strong Seldon, a former missionary in Mexico. In addition to these services, Mr. Hernando is holding meetings for prayer and Bible instruction in the homes of Spanish people, where their neighbors are invited.

This beginning of a new work opens to us a wide vision. The Spanish people are awakening to the discovery of Roman Catholic corruption, and are beginning to unburden themselves of the yoke of Roman oppression. A converted Spanish priest finds welcome among them more readily than he could have found a few years ago. Now is the time for evangelization. The Spirit of the Lord is working and is preparing the way for His messengers. The ground is prepared and ready for the planting of the good seed of the Gospel. Who will go? Who will send? Who will help? There is distinctly a Macedonian cry. This new work needs financial support and can be extended as widely as the support will admit.

The Rev. Mr. Hernando is a Godly, pious man of sweet, loving spirit, possessed of strong trusting faith. His work among his own people in New York will have a wider reach than may at first appear. For Spanish immigrants are constantly coming and returning. Many finding the Gospel here under



Rev. Eugenio Hernando

Mr. Hernando's preaching will carry it with them back to Spain. The Gospel was first carried by those who heard the apostles preach—soldiers and travelers—who spread the newly learned precious truth, to all parts of the known world. And so Mr. Hernando, preaching in New York, will preach to Spain and to other Spanish-speaking countries.

The Rev. Eugenio Hernando is a native of Spain. He was ordained to the Roman priesthood by the Archbishop of Madrid, Don Joseph Maria de Cos, in 1901. For two years he was a professor in the College of Andujar, Andalusia, after which he was appointed a professor in the Seminary of Teneriffe, in the Canary Islands, where he taught rhetoric and Latin for four years. In October, 1907, he was called to Porto Rico as a missionary and was one of the pastors of the Roman Church of Our Lady of Guadalupe, in Ponce, in charge of the Lazarists, of which order he was a member until the early part of last year. Wishing to be a free man, he applied to the Superior General of the Order in Paris, France, for permission to leave the order, relieving him of his obligations, but his request was refused. He then departed without permission, leaving Ponce for New York. Upon reaching San Juan, he donned secular clothes, laying aside his Roman garb forever. Arriving in New York a stranger, he unexpectedly met a gentleman whom he knew, who introduced him to a teacher, who in turn took him to Christ's Mission, and introduced him to the Rev. Dr. O'Connor on last June 20th. The rest of the story needs no telling. Those who knew Dr. O'Connor know that no Roman priest could be long in his company without learning evangelical truth. Father Hernando did not present himself to Archbishop, now Cardinal, Farley, as he had been instructed to do by his Superior General, after he had apprised him of his departure from Ponce. Nor will he ever present himself again to any Roman bishop or other ecclesiastic.

While in Ponce, Father Hernando heard much of the work of Dr. Ferrando, and was doubtless influenced by it. Dr. O'Connor spoke of him in THE CONVERTED CATHOLIC last

July as "learned and eloquent," and stated that he was then the third Spanish priest who had come to Christ's Mission.

Who knows what greater work may be in store for Mr. Hernando in the Providence of God. Here, under the direction of Dr. Ferrando, he is beginning his work as a missionary and is preparing himself for whatever greater call may come to him. When his preparation is complete he may go to Spain, or some other Spanish country, to organize missions and prepare missionaries to serve under him. Then some other young missionary will take his place here to receive a like training and preparation. While we hope that the work in New York and Brooklyn will become a great work in itself, we also hope to make it a training school for new missionaries for greater work abroad.

Dr. Ferrando will be glad to receive contributions for the support and extension of this work from any of the Lord's servants who may find it in their hearts to give and help.

Sixty-four Years a Catholic

BY REV. G. A. RIGGS, PORTO RICO

Among the Roman Catholics in Porto Rico the claim has been made that those who have lived in the Catholic faith until they are quite old never give up the Roman Catholic practices; in other words, that they are never really converted to Protestantism. This story has spread from year to year, and now it is quite the thing for Americans who come to the islands to say, "Yes, but these people always turn back to the Catholic faith when they are near death, and those who are converted when they are quite old never really give up Catholicism." At the first I had no evidence to meet these statements, so could only reply that it might be true, but that I had not heard of any specific case of the kind. Since that time I have made inquiry among the other missionaries, and made careful observations myself. The term of service of those whom I have consulted runs as high as twelve years, that is, from the time of the American occupation. Without exception these missionaries have answered that they have not known of a single case of a con-

vert going back to Catholicism when near death. As to the question of those who are well up in years being really converted, I have much favorable evidence. In this article I wish to speak of but one instance, and simply add that I have not yet known or heard of a case where converts have held on to the old Catholic practices.

Something less than a year ago a woman of sixty-four years, who had been a Roman Catholic all her life, and who was called by the Catholics, "The trunk of the Catholic Church," was converted. At that time she had her saints and other objects of worship, as every good Catholic has. At once she began to study her Bible. For some time the Catholic objects of worship adorned her room, but gradually she came into the full light. One day, without advice from any one, so far as I know, she brought her saints and relics to the native pastor, and said, "Here they all are; I am going to burn them," and she did. Near the same time the priest called to her one evening, just as she was starting for prayer meeting. She halted, and he said, "I want to talk with you." "Very well," she replied, "I will be glad to talk with you, but cannot now, for I am going to prayer meeting." She added that she had now come into the light and had peace in her soul, and that he need not try to win her back to the Catholic Church.

A few months ago this same woman had a birthday. The next Sunday morning, at the close of the Sunday school, she arose and read the following, which I have translated freely from the Spanish: "Having lived sixty-four years in a darkness in which I could never breathe the blessing of peace and happiness, and being now so full of joy during the months of this year in which I have lived under the protection and divine care of the Lord, I wish to give thanks to God for having revealed to me the idea of salvation through Jesus Christ, and not by adoration of images, and for having given me the privilege of knowing Christ and his Gospel. Having to-day completed sixty-five years I wish, as an expression of my great joy, to give this little offering of sixty-five cents to be used in spreading the Gospel message. Once more I wish to thank God for having given me another opportunity of manifesting publicly my faith,

and that I am able to say that He has created within me a new heart, to the praise of Christ."

This shows at least something of the inner feelings of one who was converted from Catholicism well up in years. But quite recently a real test came to this same woman, a test that was to show whether she had given up the Catholic mummery. It was the occasion of the death of an aged friend who had died in the Catholic faith. When a Catholic dies here, there are usually special ceremonies in the home, conducted by friends. One person takes charge and leads off in the ceremonies, while responses come from the rest. There are various forms used. One is—all present having their rosaries—for the leader to repeat one part of the *Padre Nuestro* (Lord's prayer), and the company to respond with a second part; or on other occasions with, "Mary his (or her) soul rest in peace." As they count their beads they go through this ceremony, repeating the *Padre Nuestro* five times. During this ceremony and through the evening, the customary candles are burning about the corpse. At the close of the above ceremony liquor is brought forth, and the night is spent in drinking, talking and love-making; for an occasion of this kind is especially attractive to young lovers, I am told.

Now this aged convert naturally called when she learned of the death of her friend. They were preparing for their "Rosario" as they call it, when she arrived, and she was urged to join them. Now they were all her friends, and they asked her in a kindly way, possibly not even thinking that it was contrary to her new belief. She answered, "No, I will not join in this, but I will pray," and without waiting for an invitation she offered a prayer for the living. The full effect of the prayer I do not know. One report that came to me was that many were greatly impressed with it. Another was that many laughed. They are probably both true. Of one thing I am certain. This incident showed beyond a shadow of doubt that this woman has broken with form, that she has a real faith in Christ as the all-sufficient and only Saviour.—New York "Examiner," April 25, 1912.

THE CONVERTED CATHOLIC

CHRIST'S MISSION SERVICES

REV. MANUEL FERRANDO, D.D., PASTOR AND DIRECTOR.

THE services in Christ's Mission chapel have been well attended, Rev. Dr. Ferrando preaching each afternoon, and Bishop Robert L. Rudolph, President of the Board of Trustees of Christ's Mission, taking part in some of the services. The meetings have been exceptionally interesting, not only because they were well attended, but especially in the interest displayed by all present—Protestants and Catholics alike—in listening to the way in which Dr. Ferrando made plain the false doctrines of the Roman Catholic Church. In speaking on "Purgatory" his hearers realized that they had heard something new concerning this doctrine. In defining the dogma of "Purgatory," as the Catholic Church teaches it, Dr. Ferrando said:

"The Catholic Church says that Purgatory is a state of suffering after this earthly life, in which those souls are for a time detained which depart this life after their deadly sins have been remitted as to the stain and guilt and as to the everlasting pain that was due to them; but which souls have on account of those sins still some debt of temporal punishment to pay, as also those souls which leave this world guilty only of venial sins. In purgatory these souls are purified and rendered fit to enter into heaven." And the Catholic Church pretends to prove this doctrine by the Scriptures; but I wish to state that it is unscriptural, for the Bible speaks plainly of only two places beyond the grave, and says nothing of a third. Those passages of Scripture which they adduce to prove this doctrine do not prove it at all. If Purgatory is full of souls, who are helped by masses and the prayers of the faithful on earth, as the Roman Catholic Church teaches, why do the Saviour and His apostles never so much as give us a hint about praying for those poor suffering souls?

We read of no one in the Scriptures who went to Purgatory. If there was such a place in the time of Christ it must have been of little note, for they tell us nothing about it or of any one going there. But the Roman Catholic Church teaches that

the souls of even the best Christians must go to Purgatory to suffer for their sins. What an awful doctrine for one to believe on a death-bed, for Catholics are never happy in the shadow of death. I do not wonder at that; for the devout Catholic believes that immediately after death he goes to Purgatory, and it is no wonder that they are never happy at the approach of death, for there is no escape from that place, except those in a state of baptismal innocence, such as baptized children who die before the age of reason, or even adults who die immediately after baptism. But all the rest, millions upon millions in number, have gone there, and are still going there to endure those horrible burnings.

The doctrine of Purgatory is a very profitable doctrine to the Roman Catholic Church. It is a traffic in the souls of men and women. There is no doctrine which pays so well. No priest will ever say mass for a soul in Purgatory unless he is paid for it, and unless the money is paid the souls will endure all the torments, and as long as the money is forthcoming they keep the souls in Purgatory, for the largest source of revenue to the Roman Catholic Church to-day comes from the masses that are said for the repose of the souls of her dead.

No, my friends, there is no such place as Purgatory. It is only an invention of the Catholic Church, for if, as the Word of God teaches us, "the blood of Christ cleanses us from all sin," then no sin remains uncleansed to be expiated in Purgatory.

S. H. N.

William Ryan recently died at Roscrea, County Tipperary, Ireland, leaving \$101,000, which he made in the saloon business in Cleveland, from which city he returned home ten years ago. None of his relatives benefited more than \$2,000 by his will, but he bequeathed \$40,000 to the Abbot of Rosecrea on condition that 32,000 masses be said for the repose of his soul. The relatives of the deceased are contesting the will.

The French courts have rendered a number of decisions restoring to heirs of Roman Catholics money bequeathed to the Church for masses for the repose of the souls of the dead.

Various Notes

Church disestablishment in France has not hurt the Protestant churches. In 1905 they received from the State 2,007,090 francs, and raised themselves 309,934 francs for church purposes. Last year they raised without State aid, 2,979,000 francs, more than 900,000 francs above what they received from the State six years before. And their contributions to foreign missions, home evangelization and social work increased.

A tablet marking the site of the first Roman Catholic Church erected in New York City is to be placed on the outer wall of the Custom House by the Order of the Alhambra, which is affiliated with the Knights of Columbus, the Treasury Department having granted them permission to affix the tablet to the wall. It is expected that the unveiling will take place June 10.

A Brazilian correspondent of the "Frankfurter Zeitung" reports that a monastery in Bahia recently demanded of the government a lieutenant-colonel's salary, due to a statue of St. Anthony in the chapel—this not having been paid since 1908. The demand was found to be in order and the money was accordingly remitted. This statue had been made a colonel in the Brazilian army over a hundred years ago. Its salary amounted to 720 *reis* annually. It is not uncommon to have had saints as officers in the Brazilian army. St. Sebastian, for example, was at one time field marshal, and military rank has been given even to the Virgin Mary.

[We sometimes hear of "padded pay rolls" in our city government offices, but when it comes to placing wooden images on pay rolls the limit has about been reached.]

The validity of "mixed" marriages has been upheld by the Court of Appeal in Ireland. Four judges of the Superior Courts, three of these being Roman Catholics, have agreed that those marriages are valid. In passing judgment the Lord Chief Justice declared that the decree of the Council of Trent, which has been promulgated in Ireland, though coercive and conclusive, from the standpoint of the Roman Catholic Church, is not recognized by the common law. If it were otherwise there would be endless confusion and misery.

LETTER TO CARDINAL GIBBONS

III.

NEW YORK, May, 1912.

Dear Sir:—My last letter was somewhat abruptly ended for want of space. In view of the interest that has been expressed, I shall now write further upon my last two points. Speaking of the falsification of the history of your Church, let us refer again to the works of St. Bernard. Let me remind you that there is no original copy of the works of St. Bernard in existence, unless it is hidden away in the secret archives of the Vatican. Some years ago I had the pleasure of having the oldest edition in existence in my possession. But in 1893 I was ordered to box it up and send it to the Vatican, to be forever hidden from view, and I received in exchange a new expurgated edition. That old edition contained a passage in which St. Bernard wrote to Pope Eugene III, who had formerly been his monk and pupil, saying, "When you were my monk I had hope of your salvation. But now you are Pope, I fear you will lose your soul and go to perdition, unless you hang all the cardinals and purify your court, in which event you may find a way to heaven through martyrdom."

Will you explain to me why this and other passages in equally strong condemnatory language, denouncing the corruption of the papal court, were omitted from the newer edition of St. Bernard which was sent to me? Why does the Church of Rome from time to time tamper with, expurgate and amend her history?

You may recall that the works of St. Teresa were condemned by the Inquisition, and she was reprimanded as visionary and heretical for her evangelical views. She would have suffered martyrdom had she not been the personal friend of Philip II of Spain. Her confessor persuaded her to write again under his direction after he had expurgated her first work of the condemned parts. And this second work was condemned. A third time she wrote, and this third work was hidden away for perhaps two hundred years or more after her death. The Church then produced editions of her works which are now rarely

found outside of some old convent. But these early editions and all subsequent ones have undergone the editing and revision each of some new compiler, so that no two editions are alike, and we have not the works of St. Teresa, but the works that the Church attributes to her, and wishes us to believe are her writings.

Now, can you explain this strange, if not amusing, circumstance?—St. Teresa could have known nothing of the German Reformation, which did not occur until near, or after, the close of her life, and long after her works were written. The earliest editions make no mention of Luther and the Reformation. In Spain, however, a work was published many years later under the title, "Were the Spanish Mystics Protestant?" This work contained extracts from the writings of St. Teresa, as well as of others. In contradiction a new edition of St. Teresa's works was published by the "Biblioteca of the Apostolate of the Press, for the spreading of good literature." A chapter is devoted to Luther, in which St. Teresa is made to say that in the inscrutable judgment of God, He had permitted Luther to take the third part of humanity to perdition with him. But at the close of the chapter there is a foot-note stating that it does not appear in the earliest editions. If, then, it does not appear in the earliest editions, as we all know it could not, why did they insert it in this late edition if not for the purpose of deceiving and cheating the ignorant? And so your Church makes her history to suit herself and to serve her purposes in various times and places.

"La Mistica" of the Beata Maria de Agreda is a voluminous work of seven volumes, containing the most peculiar and ridiculous stories of the birth and life of the Virgin Mary and of Christ—stories of which no apostle could have ever dreamed. So great are the absurdities of this work that it has been condemned and forbidden to be read by three or four bishops. The Jesuits particularly have denounced the work. But it has been restored and approved by as many other popes following each condemnation. After numerous expurgations it has the recommendation of the present Pope, and the author, who was at first given only the title, "Venerable," is now elevated to the

title, "Beata." An effort is in progress to canonize her and advance her to the Doctorate; and if this is accomplished her writings will become standard in the Church. Then you, my dear Cardinal, and all American priests and all the Jesuits of the world will be entirely outside the pale of this standard, for you do not believe any of these strange stories. Of course, if you did you would have to admit as canonical all the Apocryphal books of the New Testament, upon which this work is based and of which it is a fanciful enlargement.

Why were the "Chronicles of the Capuchins" withdrawn from the monasteries in 1893 and sent to Rome for suppression? These are very old and voluminous works in large folios, and have been taught in the monasteries as the truth. If they are true, why should they not remain? If they are false, why should infallible popes have allowed them to remain these many centuries? These Chronicles are amazing stories of the foundation of the Order of Capuchins as reformers of the Order of the Franciscans, and tell of the bitter persecutions of the Capuchins by the Franciscans—stories of vile murders and other strange outrages. For many centuries these tales have engendered the bitterest hatred between the two orders, so that a monk of the one would not accept a night's shelter in a convent of the other. The late Pope and his predecessor each tried to unite these orders, but had to abandon the effort for fear of schism in the Church. The Capuchins believe these stories to be true in every word. And all these centuries they have been permitted by the popes to hold this belief, to the prejudice of the Franciscans, who should have equal enjoyment of the Pope's care and affection. But if now these Chronicles are suppressed as false, why are not the stories they contain everywhere suppressed? For they have been told and retold in numberless other works and must continue to be retold while such works are permitted to exist. Can the same stories have the condemnation of the Pope when published in one volume, and his approval when published in another?

In your American catalogue of Benziger Brothers, New York, you advertise the work of the Rev. A. Rodriguez, S.J., "On Christian Perfection." Who is the author of this work? It is

alleged that there were two brothers Rodriguez, one a Jesuit, the other a Capuchin. Now the Capuchins claim that the brother of their order wrote the work, and in his humility permitted his brother of the Jesuits to read it, and that the Jesuit brother, lacking honesty, deprived his brother of the manuscript and published it as his own. Be this as it may, the work has a strong Capuchin tone. This work, published as a standard, is based upon and proven by the stories of the Capuchins, Cisterians, Dominicans and the Ancient Hermits, all of which have been proved by the Bolandists to be lies. It gives particular prominence to the stories of the Chronicles of the Capuchins which have been suppressed by the Pope. Why then do you publish and endorse this work, if it is confessedly based upon a multitude of lies?

Your priests are obliged to recite the Divine Office of the Breviary every day. If a cleric fails in the performance of this duty for a single day he is in mortal sin to the peril of his soul, and may not say mass until he repents, confesses and is absolved. Yet his Divine Office is filled with fairy tales, false legends, manufactured history, and lies, such as the story in the older editions of "Constantine-and-the-bath-of-babies-blood," and many of the stories contained in the works I have already mentioned, which have been suppressed for their absurdities.

Father H. Grisar, S.J., Professor of Church History at the University of Innsbruck, frankly admits "The Breviary is a trouble to the scrupulous, because its lessons contain many details in the lives of saints which cannot stand before historical criticism."

This Breviary has gone through many revisions, of which there have been three during my time. Recently a new revision has been made in which the order is so changed and complicated that the priest must learn over again how to read it, as you, sir, have had to do. And because of these changes the Pope has granted a year for learning, during which time the priest may use either the old or the new.

Now, sir, will you explain, in view of the infallibility of the Pope, why these many revisions have been necessary? Why should one infallible Pope find it necessary to alter, correct,

amend and improve the work of a preceding infallible Pope? And why should a priest who fails to read his Breviary for a single day, if he suddenly died, go to hell in mortal sin, when the very next day the Pope can change the Breviary on the ground that the stories of the Breviary which the priest failed to read were historically false? Should this priest go to hell because he fails to read these lies?

The Breviary of 1848 gives the Divine Office for St. Marcellus Papae et Martyris, on the sixteenth of January. In the Breviary of 1889 this office is given on the sixteenth of March.

In Lectio VI the Breviary states of Marcellus as a positive matter of history, "Scripsit Epistolam ad Episcopos Antiochenae provinciae de primatu Romanae Ecclesiae, quam caput Ecclesiarum appellandam demonstrat"—that he wrote an epistle to the bishops of Antioch asserting that the Church of Rome should be given the title of primatial, or head Church of all the churches. "The Lives and Times of the Roman Pontiffs," by Chevalier Artrand De Montor, edited by the Rev. Dr. Neligan, published by D. & J. Sadler & Co., New York, bears the "Approbation of John, Archbishop of New York," dated March 30, 1865. This work, speaking of Pope Marcellus, states the following: "A letter is *attributed* to him, addressed to the bishops of Antioch, declaring that the Roman Church should be called Primatial, and be recognized as the head of all the churches. Novaes says that both that letter and one addressed to Maxentius are to be considered *spurious*."

Here the approved "Lives of the Pontiffs," declares the stories of the approved Breviary to be *spurious*. And the priest who fails to recite these spurious tales of his Divine Office is in mortal sin.

The Breviary devotes April 26 to SS. Cleti et Marcellini, Pontificum et Martyrum. The editor of 1848 states that Marcellinus, during the reign of the Emperor Diocletian, fearing persecution, yielded to the demand that he should offer incense to the idols. Then repentant he came to the bishops and Council at Sinuessa, dressed in sack cloth and with profuse tears, confessed his sins and implored them to pronounce upon him the sentence he deserved. To him they replied, "Tuo te ore,

non nostro iudicio iudicatur; nam prima sedes a nemine iudicatur"—"Judge yourself. It is not for us to judge the judge. There are none to judge the highest See."

The Breviary of 1865 tells a different story. This Breviary declares that the story of the older Breviary is an infamous calumny. Here we are to understand that Marcellinus did not fall and repent, but that he was defamed and falsely accused of having done so. The "Lives of the Pontiffs," which I have already quoted, tells the story in this way: Speaking of the persecution under Diocletian, the author says: "It has even been said, that among those weak ones was Marcellinus himself. The falsehood which was circulated on this head was adorned with all the circumstances which might give it an air of probability. It was pretended that the Pontiff, perceiving his fault, presented himself as a suppliant before a council of three hundred bishops, assembled at Sinuessa. There, ran the story, the culprit confessed his error, and weeping, demanded that he should be sentenced to the punishment he had incurred; and the Council replied, 'Pronounce sentence on thyself; the chief See cannot be judged but by itself.' But in this statement every particular is false; it is now ascertained that the accusation is calumnious, and that the Pontiff committed no fault."

So Breviary says Breviary lies. And "The Lives of the Popes" says the Breviary lies. You ask me, my dear Cardinal, to study the history of your Church. But which history? The history that lies? or the history that tells the truth? And which is which? For both alike bear the approbation of infallible popes.

You say, "Study our history in the pages of truth." I have studied the history, and I have tried to find "the pages of truth." You have no better authenticated history than that found in your Breviary, issued under the hand of an infallible Pope. But one edition contradicts another and one omits what another contains. Where are "the pages of truth?"

Turn to the feast of Our Lady of Monserrat. The sanctuary of Monserrat near Barcelona is the most beautiful, richest and most famous in all Europe. No Spanish monarch is crowned who does not immediately visit this sanctuary to make his de-

votions and leave his rich gift. French monarchs have made this pilgrimage, also leaving their gifts. No bishop is consecrated, no cardinal elevated, no cleric advanced to any higher office and honor, who does not at once visit the shrine of Our Lady of Monserrat to invoke her blessing and leave his gift. Every newly married couple in Catalonia spend their honeymoon visiting this sanctuary, there to make their first devotion together and to leave their gifts. It is one of the oldest sanctuaries in Spain, as well as the most magnificent. So dear is it to the hearts of the Catalonians, so profound is their belief in its legends, that one's life would be in peril who would dare to utter a word in question of the truth of its miraculous history.

I shall relate the story of its foundation as it is given in the Breviary, and as it is preserved in other approved historical works. The mountain range is of pointed peaks, having the appearance of the teeth of a saw. Many centuries ago shepherds were watching their flocks at night, when suddenly they were overcome by a great light flooding the sky, giving the night the light of day, and brilliantly illuminating the mountains. Presently they heard heavenly music upon harps and violins and singing. Then they beheld angels upon the mountain-top cutting the ridge into teeth with a great saw. To this day the escutcheon of the sanctuary bears the figures of angels drawing a saw. The shepherds hastened to the priests at Monistrol with their story, who in turn reported it to the bishop of Barcelona. Together bishop, priests and shepherds returned to the mountain, and breaking their way through primeval forest and tangled brush, climbed its rugged slopes until they reached the summit where the angels appeared. There, to their wonder, they found an image of the Virgin carved in black slate by angel hands. The favor and blessing of the Virgin having been thus conferred upon the mountain, it became the resort of pious hermits, and among them one Juan Garin, who for his great piety incurred the special hatred of the devil, who could not accomplish his downfall in spite of many severe temptations. The devil at last bethought him of a particularly subtle snare. He appeared in the mountain in the

guise of an old and pious hermit, with long flowing beard, bowed head and bent form, and of humble mien. Soon Juan discovered the old hermit and sought his company and counsel, and a warm friendship was established between them, as between father and son.

Now it happened that the Conde de Barcelona, the prince of the country, had a very beautiful young daughter, who was possessed by the devil, who upon being exorcised said that he would not free the maiden, but at the command of the hermit, Juan Garin, after dwelling for eight days in prayer and fasting in the mountain of Monserrat. So the prince sent the girl to Juan for the eight days. Juan was greatly troubled by his new charge. He sought the old hermit and confessed that he had not the strength to dwell with a beautiful maiden and resist temptation. For this the hermit rebuked him and reminded him that he should have faith in God and trust Him, and that only cowards flee from duty and responsibility. Juan returned to the maiden, but was again overcome with desire, and again fled to the hermit for help. Again the hermit rebuked him, and exhorted him to return and be strong. Juan returned, but finally could not resist temptation. Covered with shame and weeping in repentance, he came to the hermit and made his confession. In despair he said, "Now we are lost. The prince will come and kill us and destroy all the hermits." The old hermit consoled Juan and told him not to fear, but to return to the cave and kill the maiden and bury her body, and then they would flee together and disappear, and the prince would believe that they and the maiden had been miraculously carried away, perhaps to heaven. So Juan did his bidding, and killed the girl, adding greater sin to that which he had already committed. Then returning to the hermit, the old man laughed at him, and as he laughed he shook the mountain, and his form changed until he appeared with horns and tail in the full likeness of the devil as we have seen him portrayed. The devil taunted and mocked Juan. He said, "Long have I sought to overcome you, and now you are mine." And with that he disappeared in a cloud of smoke. Poor Juan was bitter in his sorrow and repentance. He fled from the mountain and traveled

to Rome, marvelously making the roadless journey through unbroken forests and over mountain ranges on foot. There he confessed to the Pope. For penance the Pope ordered him to travel on foot to the Holy Sepulchre at Jerusalem, and bade him never again to raise his eyes to heaven, but to keep his gaze fixed upon the earth, unless some heavenly voice should speak to him. And he was to lead the simple wild life of the beasts of the earth. Juan made his pilgrimage to Jerusalem as he was bidden, and back to his mountain, living like the beasts and traveling upon all fours—hands and feet—and from his body the hair grew long and shaggy, until like the beasts he was covered with hair.

There came a time when a son was born to the Conde de Barcelona, and in honor of the happy event a hunting party was given. As the huntsmen roamed the forests they came upon this strange beast, and finding him tame and unafraid, they restrained their arrows and led him by a rope about his neck to the palace, where he was regarded as a wonderful and strange animal, so tame and gentle, gazing without fear into the eyes of those who were regarding him so curiously. Finally they took him to the princess, who had not yet left her couch. The young babe, but few weeks old, looked upon him and spoke to him, saying, "Juan Garin, God has forgiven thy sin." Upon hearing these words Juan arose and appeared in his manly form. He confessed his crimes to the princess and the prince forgave him, saying he could not punish whom God had forgiven, but required that he should show them where the maiden was buried. Juan led him to the spot, and while they were unearthing the body they were halted by a wonderful sight. The young maiden arose from the earth, alive and unaltered in appearance, save that she had a bleeding wound in her temple, where the diggers had struck her with their spades, and another mark of the wound upon the throat where Juan had murdered her. Amid the rejoicing the maiden plead with her father not to take her back into the world, but to allow her to spend her life in pious seclusion. So the prince built upon the spot a convent for her, where she established an order of nuns under the Augustinian rule, of which she was the superior. Juan

Garin spent his days in penance and sanctity. In later days the nuns were removed and their convent was given to the Augustinian monks, who established a monastery of their order and the Pope elevated their superior to the rank of abbot.

And there they dwell in wealth and luxury and power. Pilgrims visit their sanctuary and pour wealth into their treasuries. They have built hotels for rich and poor, and are enriched by their patronage. Still the cave is shown where the maiden was slain, and in it is seen the figure of a man—as Juan Garin doing his penance.

Now, my dear Cardinal, this is the history of your Church which you bid us to study. Do you believe it yourself? Certainly you do not. Yet you want me to believe it. Should you deny this story, the Catalonian Cardinal at Rome would procure your excommunication.

I could bring forward many more examples to prove the unreliability of your so-called "Church History," but those already presented will suffice.

Instead of inviting us to study the history of your Church, where neither truth nor salvation are to be found, how much better it would be if you should direct the attention of all to the Word of God, where there are "pages of Truth" indeed, and eternal life for every one who seeks it.

In our next issue I shall write of the "Secrets" of your Church.

Yours truly,

MANUEL FERRANDO.

From Iowa—I have been a constant reader of THE CONVERTED CATHOLIC for about twenty-five years, and I appreciate it greatly. For your encouragement permit me to say that I am really pleased with your work, for you are certainly maintaining the high standard of THE CONVERTED CATHOLIC set by Brother O'Connor. I am delighted with the clear, vigorous style and aggressive, yet kindly, spirit in which you deal with the questions so vital to the welfare of this Nation and the pure Gospel of Christ. We are being sold out as a Nation, body and soul, to Rome by our crafty politicians, who care only for the empty glory and spoils of office. Rome is very aggressive, and the Nation must wake up soon or our liberties will be wrested from us.

(Rev.) E. B.

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